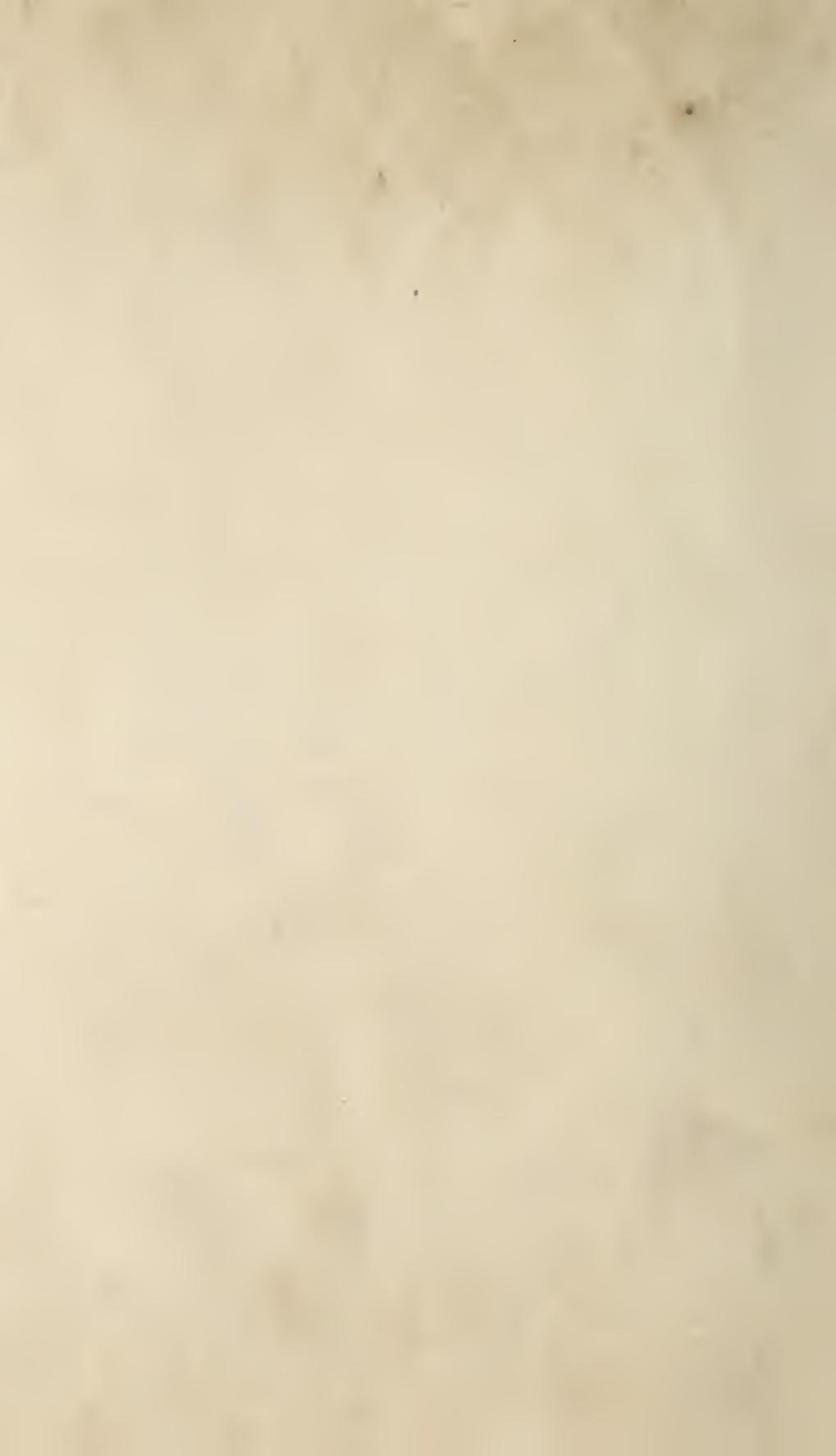






Digitized by the Internet Archive
in 2015



THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. II.]

DECEMBER, 1826.

[NO. X.

Memorial of the Free People of Colour.

THE alleged indisposition of the free people of colour to emigrate, constituted one of the earliest and most prominent objections to the plan of African Colonization. Even supposing the indisposition to have prevailed generally, at the time of our Society's origin, the objection appears to us baseless when tried by the acknowledged principles of human nature, (because from these it must be concluded temporary,) and we have been therefore surprised, to find it considered as valid by some intelligent and reflecting minds. Had there been wanting a few hardy and daring adventurers to make trial of the scheme, even at the hazard of property and life, the fact would have been a remarkable anomaly in the history of our species.

Men ever desire to improve their condition; and since that of our coloured population is miserable, the success of the bold spirits who first landed in Africa, could not fail to act upon their brethren as an irresistible persuasive to emigration. We might as well suppose men to act without any motive as to fail to act in view of an adequate one. Now the probability (we had almost said the possibility) of acquiring true Liberty, with its countless and invaluable blessings, all history assures us, has ever (except where the

very conception of Liberty has been lost in the long darkness of despotism) proved a sufficient motive for the most difficult enterprises and the highest achievements. Impelled by this passion for Freedom, men have courted peril as the lover his mistress; and those bred in the polished cities and courts of Europe sought a home in the wilderness of the west. It would be strange indeed, should those, who know as little of Liberia as they do of Jupiter or its inhabitants, be anxious to remove thither, and equally strange, should a knowledge of the condition and promise of the African Colony fail to excite a desire among the free people of colour, to secure its benefits to themselves and their posterity.

To the hope and belief that we should contribute, essentially, to the improvement and happiness of the free people of colour, by establishing them in a community on the African coast, does the Colonization Society in a great degree owe its existence, and as the experiment of this Institution has proved beyond question, that this hope and belief were well founded, as good common sense is the only faculty requisite to apprehend the grounds upon which they now rest; it appears morally certain that every unprejudiced man of colour, possessed of this faculty, and acquainted with the facts which constitute these grounds, will be disposed to become a member of the Colony of Liberia. Nor is this mere hypothetical reasoning. It is truth, as seen in the daily effects produced by correct information concerning the Colonization Society, and the state of the Liberian Colony, on the minds of the free coloured population. We wish we could add, that a disposition to secure, by their own efforts, the means of transportation, were increasing equally with the desire of removal. There are, we doubt not many, who do what they can, and who resolve to rely as little as possible upon charity, and such individuals, will, we trust, in case of necessity, never be left destitute of friendly aid.

Few, we think, can read without interest, the following memorial:

At a meeting of a respectable number of coloured persons convened at Bethel church, December 7th, 1826, for the purpose of considering the propriety of promoting an emigration to the African Colony at Liberia, the Rev. William Cornish was called to the Chair, and Robert Cowley appointed Secretary. The meeting being organized, after due deliberation the following resolution and memorial were read and adopted.

The proceedings were then ordered to be signed by the Chairman and Secretary, and published.

December 11th, 1826.

At a very numerous meeting of respectable free people of colour, held at the African church, Sharp street, on Monday, 11th December, 1826, on motion of the Rev. Lewis G. Wells, Mr. James Deaver was called to the chair, and Remus Harvey appointed Secretary.

A memorial to the white people of Baltimore was then presented to the meeting, being the same adopted at the Bethel church on the 7th inst. and after the same had been read and discussed, it was adopted, and ordered to be part of the proceedings of the meeting, signed by the Chairman and Secretary, and published.

A Memorial from the Free People of Colour to the Citizens of Baltimore.

We have hitherto beheld, in silence, but with the intensest interest, the efforts of the wise and philanthropic in our behalf. If it became us to be silent, it became us also to feel the liveliest anxiety and gratitude. The time has now arrived, as we believe, in which your work and our happiness may be promoted by the expression of our opinions. We have therefore assembled for that purpose, from every quarter of the City and every denomination, to offer you this respectful address, with all the weight and influence which our number, character and cause can lend it.

We reside among you, and yet are strangers ; natives, and yet not citizens ; surrounded by the freest people and most republican institutions in the world, and yet enjoying none of the immunities of freedom. This singularity in our condition has not failed to strike us as well as you : but we know it is irremediable here. Our difference of colour, the servitude of many and most of our brethren, and the prejudices which those circumstances have naturally occasioned, will not allow us to hope, even if we could desire, to mingle with you one day, in the benefits of citizenship. As long as we remain among you, we must (and shall) be content to be a distinct caste, exposed to the indignities and dangers, physical and moral, to which our situation makes us liable. All that we may expect, is to merit by our peaceable and orderly behaviour, your consideration and the protection of your laws.

It is not to be imputed to you that we are here. Your ancestors remonstrated against the introduction of the first of our race, who were brought amongst you ; and it was the mother country that insisted on their admission, that her colonies and she might profit, as she thought, by their compulsory labour. But the gift was a curse to them, without being an advantage to herself. The colonies, grown to womanhood, burst from her dominion ; and if they have an angry recollection of their union and rupture, it must be at the sight of the baneful institution which she has entailed upon them.

How much you regret its existence among you, is shewn by the severe laws you have enacted against the slave-trade, and by your employment of a naval force for its suppression. You have gone still further. Not content with checking the increase of the already too growing evil, you have delibe-

rated how you might best exterminate the evil itself. This delicate and important subject has produced a great variety of opinions: but we find, even in that diversity, a consolatory proof of the interest with which you regard the subject, and of your readiness to adopt that scheme which may appear to be the best.

Leaving out all considerations of generosity, humanity and benevolence, you have the strongest reasons to favour and facilitate the withdrawal from among you of such as wish to remove. It ill consists, in the first place, with your republican principles and with the health and moral sense of the body politic, that there should be in the midst of you an extraneous mass of men, united to you only by soil and climate, and irrevocably excluded from your institutions. Nor is it less for your advantage in another point of view. Our places might, in your opinion, be better occupied by men of your own colour, who would increase the strength of your country. In the pursuit of livelihood and the exercise of industrious habits, we necessarily exclude from employment many of the whites—your fellow-citizens, who would find it easier in proportion as we depart, to provide for themselves and their families.

But if *you* have every reason to wish for our removal, how much greater are *our* inducements to remove! Though we are not slaves, we are not free. We do not, and never shall participate in the enviable privileges which we continually witness. Beyond a mere subsistence, and the impulse of religion, there is nothing to arouse us to the exercise of our faculties, or excite us to the attainment of eminence. Though under the shield of your laws we are partially protected, not totally oppressed; nevertheless, our situation will and must inevitably have the effect of crushing, not developing the capacities that God has given us. We are, besides, of opinion, that our absence will accelerate the liberation of such of our brethren as are in bondage, by the permission of Providence. When such of us as wish, and may be able, shall have gone before to open and lead the way, a channel will be left, through which may be poured such as hereafter receive their freedom from the kindness or interests of their masters, or by public opinion and legislative enactment, and who are willing to join those who have preceded them. As a white population comes in to fill our void, the situation of our brethren will be nearer to liberty; for their value must decrease and disappear before the superior advantages of free labour, with which theirs can hold no competition.

Of the many schemes that have been proposed, we most approve of that of *African Colonization*. If we were able and at liberty to go whithersoever we would, the greater number, willing to leave this community, would prefer **LIBERIA**, on the coast of Africa. Others, no doubt, would turn them towards some other region: the world is wide. Already, established there in the settlement of the American Colonization Society, are many of our brethren, the pioneers of African Restoration, who encourage us to join them. Several were formerly residents of this City, and highly considered by the people of their own class and colour. They have been planted at cape Montserado, the most eligible and one of the most elevated sites on the western coast

of Africa, selected in 1821; and their number has augmented to five hundred. Able, as we are informed, to provide for their own defence and support, and capable of self increase, they are now enjoying all the necessities and comforts and many of the luxuries of larger and older communities. In Africa we shall be freemen indeed, and republicans after the model of this republic. We shall carry your language, your customs, your opinions and christianity to that now desolate shore, and thence they will gradually spread, with our growth, far into the continent. The slave-trade, both external and internal, can be abolished only by settlements on the coast. Africa, if destined to be ever civilized and converted, can be civilized and converted by that means only.

We foresee that difficulties and dangers await those who emigrate, such as every infant establishment must encounter and endure; such as your fathers suffered when first they landed on this now happy shore. They will have to contend, we know, with the want of many things which they enjoyed here; and they leave a populous and polished society for a land where they must long continue to experience the solitude and ruggedness of an early settlement. But "Ethiopia shall lift her hands unto God." Africa is the only country to which they can go and enjoy those privileges for which they leave their firesides among you. The work has begun, and it is continuing. A foothold has been obtained, and the principal obstacles are overcome. The foundations of a nation have been laid, of which they are to be the fathers.

The portion of comforts which they may lose, they will cheerfully abandon. Human happiness does not consist in meat and drink, nor in costly raiment, nor in stately habitations: to contribute to it even, they must be joined with equal rights and respectability; and it often exists in a high degree without them. If the sufferings and privations to which the emigrants would be exposed were even greater than we imagine, still they would not hesitate to sacrifice their own personal and temporary ease, for the permanent advantage of their race, and the future prosperity and dignified existence of their children.

That you may facilitate the withdrawal from among you of such as wish to remove, is what we now solicit. It can best be done, we think, by augmenting the means at the command of the American Colonization Society, that the Colony of Liberia may be strengthened and improved for their gradual reception. The greater the number of persons sent thither, from any part of this nation whatsoever, so much the more capable it becomes of receiving a still greater. Every encouragement to it therefore, though it may not seem to have any particular portion of emigrants directly in view, will produce a favourable effect upon all. The emigrants may readily be enabled to remove, in considerable numbers every fall, by a concerted system of individual contributions, and still more efficiently by the enactment of laws to promote their emigration, under the patronage of the State. The expense would not be nearly so great as it might appear at first sight; for when once the current shall have set toward's Liberia, and intercourse grown frequent, the cost will of course

diminish rapidly, and many will be able to defray it for themselves. Thousands and tens of thousands poorer than we, annually emigrate from Europe to your country, and soon have it in their power to hasten the arrival of those they left behind—Every intelligent and industrious coloured man would continually look forward to the day, when he or his children might go to their veritable home, and would accumulate all his little earnings for that purpose.

We have ventured these remarks, because we know that you take a kind concern in the subject to which they relate, and because we think they may assist you in the prosecution of your designs. If we were doubtful of your good will and benevolent intentions, we would remind you of the time when you were in a situation similar to ours, and when your forefathers were driven, by religious persecution, to a distant and inhospitable shore. We are not so persecuted, but we, too, leave our homes, and seek a distant and inhospitable shore: an empire may be the result of our emigration, as of their's. The protection, kindness and assistance which you would have desired for yourselves under such circumstances, now extend to us: so may you be rewarded by the riddance of the stain and evil of slavery, the extension of civilization and the Gospel, and the blessing of our common Creator!

WILLIAM CORNISH,

Chairman of the meeting in Bethel Church.

ROBERT COWLEY,

Secretary of the meeting in Bethel Church.

JAMES DEAVER,

Chairman of the meeting in the African Church, Sharp street.

REMUS HARVEY,

Secretary of the meeting in the African Church, Sharp street,

Review of Denham and Clapperton's expedition to Central Africa.

(CONTINUED FROM PAGE 283.)

On the 29th of November, 1822, they once more resumed their journey, from Mourzuk, for the south. Their immediate party consisted of 13: Clapperton, Denham, Hillman, Oudney; a servant who spoke several languages, and from having travelled over half the world, had acquired the name of Columbus; Jacob, a Gibraltar Jew, a sort of store-keeper; three free negroes, hired in Tripoli as private servants; and four men to look after the camels. They were also accompanied by several merchants, from different places, who embraced the protection of the escort, to proceed with their merchandise into the interior. The escort was compos-

ed of about two hundred Arabs, of various tribes, under the command of Boo-Khaloom. "These Arabs had been chosen," says Major Denham, "from the most obedient tribes. They gained considerably on our good opinion, each day we became better acquainted with them. They were not only a great and most necessary protection, but enlivened us very much on our dreary desert way by their wit and sagacity, as well as by their extempore and traditional poetry. We had amongst our party several who shone, to use the idiom of their own expressive language, as *orators in verse*; particularly one, who would sing for an hour together, faithfully describing the whole of our journey for the preceding fortnight, even to the name of the well, the colour and taste of the water, with astonishing rapidity and humour, and in tolerably good poetry. Some of his traditional ballads were beautiful." Boo-Khaloom, their leader, was a merchant of Mourzuk of great wealth and influence, and had been appointed by the Bashaw to convey our travellers to Bornou. He is, in some sort, the hero of the journey. His barbaric splendour and parade, his liberality and benevolence, his natural sagacity and shrewdness, but ignorance of the sciences and arts of civilized life, conspire to render him highly interesting. On entering towns, (which he always did with great ceremony, as the representative of the Bashaw,) he rode "on a beautiful Tunisian horse, the peak and rear of the saddle covered with gold, with housings of scarlet cloth with a border of gold six inches broad. His dress consisted of red boots, richly embroidered with gold, yellow silk trowsers, a crimson velvet caftan with gold buttons, a silk benise of sky blue, and a silk sidria underneath. A transparent white silk barracan was thrown lightly over this; and on his shoulders hung a scarlet bornouse, a present from the Bashaw, which had cost at least £400. A cashmere shawl turban crowned the whole." We shall have occasion to notice, in the course of our remarks, several traits of his noble character, and to record his death in the southern limits of Central Africa.

After a tedious journey across the desert, they arrived, on the 4th of February, 1823, at Lari; and from the eminence on which it stands, they beheld, for the first time, the great Ontario of Africa, the lake Tchad, of which rumour had vaguely spoken, "glowing in the golden rays of the sun." "My heart," says Major

Denham, “bounded within me at this prospect, for I believed this lake to be the key to the great object of our search.”

The inhabitants of the town, who had been plundered by the Arabs only a year before, and four hundred of their people butchered, terrified at the approach of the caravan, fled across the plain in all directions; and it was long before Boo-Khaloom could restore confidence.

It may, perhaps, be proper here to give some account of the Arab tribes, that roam throughout the desert, enemies to each other, like birds of prey, and the dread of neighbouring and stationary nations. “Arabs are generally thin meagre figures, though possessing expressive and sometimes handsome features, and great violence of gesture and muscular motion. Irritable and fiery, they are unlike the dwellers in towns and cities: noisy and loud, their common conversational intercourse appears to be a continual strife and quarrel. They are brave, eloquent, and deeply sensible of shame.” In cleanliness they exceed the lower classes of Europe. Their mode of dress, which consists of fine loose and light stuffs, has undergone no change for centuries. “An Arab’s fondness for traditional history of the distinguished actions of his remotest ancestors, is proverbial. Professed story-tellers are even appendages to a man of rank: his friends will assemble before his tent, or on the platforms with which the houses of the Moorish Arabs are roofed, and there listen, night after night, to a continued history for sixty, or sometimes for a hundred nights, together. It is a great exercise of genius, and a peculiar gift, held in high estimation among them. They have a quickness and clearness of delivery, and command of words, surprising to a European. They never hesitate, are never at a loss: their descriptions are highly poetical, and the relations exemplified by figure and metaphor, the most striking and appropriate. Their extemporary songs also are full of fire, and beautiful and happy similes.” It is a talent which is cultivated very carefully, is possessed by certain tribes in a peculiar degree, and often found in perfection in persons who can neither read nor write. Their songs go to the heart, and are devoted principally to love, to which pastoral life seems to be particularly favourable. Hospitality is a habit with them. Nor are it and its sister virtue, liberality, found only in the tent of the chief: “I have known the poor and wandering

Bedouin to practise a degree of charity and hospitality far beyond his means, from a sense of duty alone." Cowardice always meets with disgraceful punishment. But in the bosom of the Arab there is no love of home; he has no local attachments; home is for him wherever he finds the pasture, in search of which he wanders from district to district. "His sole delight is in a roving, irregular, and martial life." Faithful in their attachments, true to their word, kind and respectful to their kindred, they have also the vices that depend upon the same high principles and feelings, and in savage man counterbalance and accompany such virtues: they are cruel and addicted to war, remorseless robbers, and unforgiving in their resentment of an injury.

The various tribes are almost always at war, one or another, with each other; reciprocally annoying each other by predatory incursions, and taking camels, slaves, &c. killing only when resistance is made, and never making prisoners. The two most powerful through whose country our travellers passed, were the Tuarecks in the north, and the Tibboos in the south. The former are the much superior race, and seem to be the terror of the Desert, which both, with many other tribes on the frontiers of Barbary, inhabit.

The Desert is a tract more desolate, than "the wildest wastes of European land." Between Central and Northern Africa, and interspersed throughout them from the Atlantic to the Nile, spread those plains of sand. They are not so much one desert as a cluster of deserts, extending their branches in various directions across the interior of the continent, and leaving spots of fertile territory here and there, encompassed by the wilderness. "Masses of conglomerated sand obstruct the path that leads to these *oases* or *wadseys*," (as these fertile spots are called;) "nothing relieves the eye, as it stretches over the wide expanse, except where the desert scene is broken by a chain of bleak and barren mountains; no cooling breezes freshen the air; the sun descends in overpowering force; the winds scorch as they pass, and bring with them billows of sand, rolling along in masses frightfully suffocating, which sometimes swallow up whole caravans and armies, burying them in their pathless depths!*

"Their hapless fate unknown!"

* Vid. Journal from Tripoli to Mourzuk, p. 39. The volume before us is composed of various journals. The first, from Tripoli to Mourzuk, is from

If a spring ooze to the surface and nourish a few trees and a scanty vegetation, it seems, by contrast with the surrounding waste, to be an Island of the Blessed, and the retreat of perfect happiness. The Arabians have celebrated these *oases* in their gorgeous tales; and, to the weary caravan that pauses to rest after its journey through the burning desert, they must indeed appear all that they are pictured. Some of them are uninhabited, and are so secluded that they are never visited but by caravans astray or tribes of wandering Arabs in search of plunder, and serve only as places of repose and watering for travellers. Others there are, no doubt, like islands in the ocean, yet to be discovered. The inhabitants of many that are peopled, uninterested in the rest of mankind, and scarcely conscious of their existence, feed their flocks and till their lands in national solitude. A few retain the marks of having been anciently adorned with magnificent structures. In one of them are still to be seen the ruins of the temple of Jupiter Ammon, which was visited by the vain-glorious Alexander, when he would affect the God.

The *wadeys* or vallies, are generally united to one another by narrow passes or defiles; and are often as barren as the level parts of the desert; but commonly contain some springs of sweet or brackish water. A few extracts will best convey an idea of the soil and country. "About mid-day, we entered the boundaries of the Tuarick country. It is by a small narrow pass over alum slate hills into a sterile sandy valley. At a distance the Tuarick hills, running north and south, not table-top'd like those we have left, but rising in numerous peaks and cones. There are here in the vicinity a number of sand hills; and all the valleys are bounded by low alum slate hills; and recently formed fixed sand hills. The name of the wadey is Sardalis. On a small eminence, is an old and ruinous Arabian building, from the middle of which a large spring issues, and pours out water sufficient to irrigate a large space of ground. It opens into a large basin; the temperature of the water is consequently influenced by the sun's rays and the soil. Abundant crops of grain might be reared by an industrious

the pen of Major Denham; the second is by Dr. Oudney, describing an excursion from Mourzuk to Ghraat, in the west, the capital of the Tuarics; the third, from Mourzuk to Kouka in Bornou, by Denham; and the last, from Kouka to Sackatoo, by Capt. Clapperton.

people; but the Tuarics are no agriculturists, and the small cultivated spots are wrought by Fezzaneers. A few sheep were in the valley. The inhabitants are thinly scattered; and we could only observe here and there a few grass houses." "The west side of the wadey had the appearance of a rugged sea-coast, and the exposed ledges of rocks, that of the beach washed by the waves. The rock is a fine grained sand stone, lying on aluminous slate, which, mouldering into dust by exposure to the weather, undermines the sand stone, and gives rise to the rugged appearance. It is rendered more dreary and awful by the black colour of the external surface. We entered a narrow pass with lofty rugged hills on each side; some were peaked. It blew a strong gale as we passed through the different windings; sand was tossed in every direction; the sky was sometimes obscured for several minutes."—(*Oudney*, 59.)

With these picturesque hills and rocks, which resemble "ruinous cathedrals and castles," the ignorant and superstitious natives associate something supernatural. "Every hill and cave has something fabulous connected with it." In this there is "a serpent as large as a camel," another is the "Devil's house." "Hateeta, (a Tuaric chief,) dreads this hill, and has told us many strange stories of wonderful sights having been seen; these he firmly believes; and is struck with horror when we tell him that we will visit it." (*Ibid.*)

"We travelled by moonlight over a sandy soil, with numerous tufts of grass and mound hillocks, covered with shrubs, the surface in many places hard and crusty, from saline incrustation."—"A little after sunrise entered among the sand hills. Beyond this boundary of sand hills of the Wadey Ghrurbi, there is an extensive sandy plain, with here and there tufts of grass." "In the afternoon our track was on the plain. The mind is forcibly struck with the presence of nothing but deep sandy valleys and high sand hills. There is something of the sublime mixed with the melancholy. Who can contemplate without admiration masses of loose sand, fully four hundred feet high, ready to be tossed about by every breeze, and not shudder with horror at the idea of the unfortunate traveller being entombed in a moment by one of those fatal blasts, which sometimes occur. On the top of one of these hills we halted for the night. It was near full moon. Her silvery rays, con-

trasted with the golden hue of the sand, and the general stillness, gave rise to a diversity of reflections."—(*Ibid.*)

The desert is continually encroaching on the surrounding regions: every tornado rolls the sand in waves before it, and thus enlarges the barren precinct. So sudden and powerful are these causes and effects, that armies have been known to be submerged and perish. Caravans frequently meet with such disasters. This destructive progress of the desert seems to have been steady, and is fearfully apparent. Regions formerly celebrated for their fertility and culture, are now buried in the sand. The prevalence of easterly winds has been driving it for centuries upon Egypt, covering up the monuments of ancient grandeur and counteracting the irrigations of the Nile. Ruins of stately temples, roofs of cities, formerly surrounded by a rich and populous territory, now merely peep above the surface of the ground; and the pyramids stand like a break-water, in the midst, unshaken but almost over-flowed.

Caravans must sometimes travel for four or five days, without coming to any water. Against this danger they provide, by loading their camels with it, at the various wells by which they pass. These wells are often brackish, and generally very low. Sometimes they have the appearance of stagnation; and at others, you must dig several feet in the dry sand, before you reach water.— Yet, in the desert, to the parched palate, the worst is delicious.— It never or rarely rains in any part of the desert; in some, never. To these refreshing spots the weary traveller looks forward with delight: but he too often reaches them only to expire with fatigue, or from an imprudent use of the water. "The depth of the well at Meshroo is from 16 to 20 feet: the water good, and free from saline impregnations; the ground around is strewed with human skeletons, the slaves who have arrived exhausted with thirst and fatigue. Every few miles a skeleton was seen through the whole day; some were partially covered with sand, others with only a small mound, formed by the wind. One hand often lay under the head, and frequently both, as if in the act of compressing the head. The skin and membranous substance all shrivel up and dry, from the state of the air; the thick muscular and internal parts only decay."—(*Denham, 6, note.*)

"The surface was sandy, till we approached the hills, then it

changed to stony. The black hills with cones, peaks and a columnar-looking cap, reminded us of what we had seen before. The gloom of those places in the dusk has something grand and awful. We winded up, with the light of a moon not a quarter old, and that lessened by a cloudy sky. We passed many skeletons, both of human beings and camels, which always kept us in mind of the dangers we were exposed to; some sandy and pebbly beds, as of a stream, and in one place high clayey banks, with iron ore underneath. Skeletons lay about mangled in a shocking manner; here an arm, there an arm, fixed with their ligaments, at considerable distances from the trunk. What could have done this? Man forced by hunger, or the camels? The latter are very fond of chewing dried bones, but whether they ever do so to those with dried flesh on them, I cannot say."—(*Ibid.*, Dr. Oudney's note, 8.)

The desert contains numerous salt lakes, from which that article is extracted in lumps by the Tibboos and Tuaricks, and carried into the interior, where it is very scarce, and sells at an enormous price. When the natives of the interior, as Park informs us, wish to express great wealth in a man, they say that he eats salt with his bread. "Almost all the salt formations are in low, protected situations; the water is near; and often in the very centre, you have fine fresh springs. There is no reason to believe there are large subterranean salt beds; if these existed to any great extent, we should not have the fresh springs so prevalent." "We passed a large tract of black surface, as if the situation of an extensive salt bed, from which the salt had only been removed a few years; it extends four or five miles to the eastward, and was more than a mile across, on our road." Where salt is not found naturally, it is obtained by artificial means. "We saw a number of mud elevations, which appear as if produced by mud volcanoes; but these are artificial, and made for the preparation of salt. I had long wished to see the extensive salt plain that afforded such copious supplies: originally, no doubt, the large spaces I have several times noticed, afforded abundance, but the reproduction could not keep up with the quantity taken away. Shallow pits were dug, which soon filled with water, and its evaporation left thick layers of salt." "It is highly probable all this vast country was once a salt ocean: its height is nothing, considering its distance inland. As far as I can learn, no salt formations exist within the

boundaries of the rains. When the water issues from the soil, it is not brackish; but if it remains some time stagnant, it gets impregnated with saline matter."—(*Ibid.*, 19.)

A few miles north of Bilma, the capital of the Tibboos, which our travellers reached on the 12th of January, 1823, are several lakes, in which are great quantities of very pure crystallized salt. "On visiting the two most productive lakes, which lay between low sand hills, I found that the transparent kind they put into bags, and send to Bornou and Soudan; a coarser sort is also procured in hard pillars, and for which a ready market is found. In Soudan, a single pillar weighing eleven pounds, brings four or five dollars. The Tuarics supply themselves with salt entirely from the wadeys of the Tibboos. Twenty thousand bags of salt were said to have been carried off during the last year by the Tuarics alone. The Tibboos must be another people, before they can keep the Tuarics from plundering their country: a people who neither plant nor sow: whose education consists in managing a maherhy, (a swift sort of camel,) and the use of the spear; and who live by plundering the people around them, as well as those whom necessity or chance may lead to pass through their own country."—(*Denham*, 22.)

"When the rains fall, which they do here in torrents in the season, a sort of grass quickly springs up, many feet high. In passing the desert, a few remaining roots of this dried grass, which had been blown by the winds from Bodemam, were eagerly seized on by the Arabs, with cries of joy, for their hungry camels."—(*Ibid.*, 11.)

"After a narrow stony pass, we came to a halt in a wadey called Izhya. Here we had a gale of wind from the northeast for three days. Our tents were nearly buried in the sand, and we were obliged to roll ourselves up in blankets, nearly the whole time. We were encamped nearly west of the wells, about one hundred yards between them and a raas, or head of land, which had been in sight for some time. This head is a land-mark to kafilas, or caravans, coming in all directions, who wish to make the wadey. We passed Ametradumma about four hours; from which, to the north west, is a wadey of date trees, called Seggedem, with sweet water: here is generally a tribe of plundering Tibboos, who are always on the look out for small kafilas."—

(*Ibid.*, 12.) "It is from these wanderers that small kafilas, or single merchants, have to dread attack. Generally speaking, the regular Sheikhs (chiefs of towns or tribes) are satisfied with levying a tax, while these are contented with nothing short of the whole."

(*Ibid.*, 15.)

"Our road lay over loose hills of fine sand, in which the camels sunk nearly knee deep. In passing these desert wilds, in which hills disappear in a single night by the drifting of the sand, and where all traces of the passage of even a large caravan, sometimes vanish in a few hours, the Tibboos have certain points in the dark sand-stone ridges, which from time to time raise their heads in the midst of this dry ocean of sand, and form the only variety, and by them they steer their course. From one of these land-marks we waded through sand formed into hills from 20 to 60 feet in height, with nearly perpendicular sides, the camels blundering and falling with their heavy loads. The greatest care is taken by the drivers in descending these banks; the Arabs hang with all their weight on the animal's tail, by which means they steady him in his descent. Without this precaution the camel generally falls forward, and, of course, all he carries goes over his head."—(*Ibid.*, 25.)

Such are the perils and appearance of the desert, the character of its inhabitants, its productions, and the wanderers that traverse it. The solitude must be alleviated, and dangers diminished, by being in a large company; but sometimes these dreary and trackless wastes are crossed by single travellers. On the 25th of January, 12 days' journey south of Bilma, Denham and Clapperton met two couriers, mounted on maherhies, only nine days from Kouka. They were on their way to Mourzuk, with despatches from the Sheikh of Kouka. "The Tibboos are the only people who will undertake this most arduous service; and the chances are so much against both returning in safety, that one is never sent alone. The two men we had encountered were mounted on two superb maherhies, and proceeding at the rate of about six miles an hour. A bag of parched corn, and one or two skins for water, with a small brass basin, and a wooden bowl, out of which they ate and drank, were all their comforts. A little meat, cut in strips and dried in the sun, is sometimes added, which they eat raw; for they rarely light a fire, and the want of it during the nights, on

approaching Fezzan, where the cold winds are sometimes biting after the day's heat, is often fatal to such travellers. A bag is suspended under the tail of the maherhy; by which means the dung is preserved, and serves as fuel on halting in the night.—Without a kafila, and a sufficient number of camels to carry such indispensables as wood and water, it is indeed a perilous journey.” (*Ibid.*, 27.)

None but those accustomed to such a life, could endure the journey; for, besides the privations of food and rest, and the heat of the climate, from which there is no shelter, the gait of the camel is described as being to those not used to it, like the jolting of an ox-cart, driven at full speed over the roughest road.

Though single travellers and weak kafilas are liable to be plundered and massacred in the desert, by the wandering parties of Arabs, or at their fixed settlements, yet, when strong and numerous, they sometimes inflict the same treatment on their natural enemies. The escort of our travellers were always on the look out for plunder, and it was difficult ever to restrain them. Several of their camels having died, Boo Khaloom sent out marauding parties to plunder others. “The former deeds of the Arabs are, however, still in the memory of the Tibboos, and they had increased the distance between their huts and the high road by a timely striking of their tents. But nine camels of the maherhy species were brought in, yet not without a skirmish; a fresh party was despatched, and did not return at night. We were all ordered to remain loaded, and no one was allowed to quit the circle in which the tents were pitched.” The next day, this party returned with thirteen camels. “One fellow had traced the marks of a flock of sheep to a small village of tents to the east of our course, and now gave notice of the discovery. The poor frightened shepherds had seen him, and moved off with their all. But they were pursued and plundered, notwithstanding our opposition and the disapprobation of Boo Khaloom.” Thus their rugged course of life, and the constant dangers to which they are exposed in these dreary solitudes, have estranged men from the feelings of our common nature, and steeled their bosoms against their fellow-creatures. Not content that the elements should war against them, they seek to increase each other's misery and sufferings, by mutual wrongs.

We left our travellers, on the 4th of February, 1823, at Lari, enjoying their first sight of the lake Tchad. The banks were covered with wild fowl, that had not learnt to dread the sportsman. The water is sweet and pleasant, and abounds in fish. The party continued their route for Kouka. "On quitting Lari, we immediately plunged into a thickly planted forest of accacias, with high underwood; and at the distance of only a few hundred yards from the town (which contains two thousand souls,) we came upon large heaps of elephants' dung, forming hillocks three or four feet high, and marks of their footsteps. The tracks of these animals increased as we proceeded. Part of the day our road lay along the banks of the Tchad, and the elephants' foot-marks, of an immense size, and only a few hours old, were in abundance. Whole trees were broken down, where they had fed. We also killed this day an enormous snake, measuring 18 feet in length. Scarcely a mile farther, a drove of wild cattle were seen bounding to the west." Some days afterwards they saw a drove of elephants, upwards of 150 in number, feeding on the shores; and beautiful birds, guinea-fowls, hyenas, wild hogs, antelopes and monkeys they frequently met with.

On the 13th of February, they arrived at a considerable river called the Yeou, "in some parts more than fifty yards wide, with a fine hard sandy bottom, and banks nearly perpendicular, and with a strong current running three miles and a half an hour to the eastward." On the south side of the river stands a town of the same name; to which they crossed, in canoes of the rudest construction, their camels and horses swimming over, with their heads made fast to the boats.

On the 17th, they entered Kouka, the residence of the sheikh of Bornou, one of the most powerful chiefs of Central Africa, whose name was El Kanemy. He was a soldier of fortune, and ruled the whole empire, under a nominal sovereign, the Sultan of Bornou, who holds at Birnie, the capital, his preposterous court, which we shall presently describe. When they were at a week's distance, El Kanemy had sent couriers, with presents, to welcome them; and for their arrival at his capital, he had reserved a display of all his splendour and power. "I had ridden on," says Major Denham, "in front of Boo Khaloom and his Arabs, and had lost sight of them, fancying that the road could not be mista-

ken. On approaching a part of the forest less thickly planted, I was not a little surprised to see in front of me a body of several thousand cavalry, drawn up in line, and extending right and left as far as I could see. They remained quite steady, without noise or confusion; and a few horsemen, who were moving about in front, giving directions, were the only persons out of the ranks. On the Arabs appearing in sight, a shout, or yell, was given by the sheikh's people, which rent the air: a blast was blown from their rude instruments of music equally loud, and they moved on to meet Boo-Khaloom and his Arabs. There was an appearance of tact and management in their movements which astonished me: three separate small bodies, from the centre and each flank, kept charging rapidly towards us, to within a few feet of our horses heads, without checking the speed of their own until the moment of their halt, while the whole body moved onwards. These parties were mounted on small but very perfect horses, who stopped and wheeled from their utmost speed with great precision and exactness, shaking their spears over their heads, exclaiming, '*Bar-ka! barka! alla hiakkum cht, alla cheraga!*'—‘Blessing! blessing! sons of your country! sons of your country!’ and returning quickly to the front of the body, in order to repeat the charge. While all this was going on, they closed in their right and left flanks, and surrounded the little body of Arab warriors so completely, as to give the compliment of welcoming them much the appearance of a declaration of contempt for their weakness. I am quite sure this was premeditated; we were all so closely pressed as to be nearly smothered, and in some danger from the crowding of the horses and clashing of the spears. Moving on was impossible; and we therefore came to a full stop: our chief was much enraged, but it was all to no purpose, he was only answered by shrieks of ‘welcome!’ This annoyance, however, was not of long duration: Barca Gana, the sheikh's first general, a negro of a noble aspect, clothed in a figured silk tobe, or shirt, and mounted on a beautiful Mandara horse, made his appearance; and after a little delay, the rear was cleared of those who had pressed in upon us, and we moved on, although but very slowly, from the frequent impediment thrown in our way by these wild equestrians.

“The sheikh's negroes, as they were called, meaning the black

chiefs and favourites, all raised to that rank by some deed of bravery, were habited in coats of mail composed of iron chain, which covered them from the throat to the knees, dividing behind and covering on each side of the horse. Some of them had helmets, or rather skull-caps of the same metal, with chain-pieces, all sufficiently strong to ward off the stroke of a spear. Their horses heads were also defended by plates of iron, brass, and silver, just leaving sufficient room for the eyes of the animal."

There is in Peale's museum, in Baltimore, a suit of armour precisely similar to those here described, which was brought from Russia, and had belonged to a Bashkur Tartar, in one of the remote south-eastern provinces. It is not unlikely that those of the sheikh's troops may have been brought by some caravan, after some strange mutation of property, from Tartary. They certainly were not made in Bornou, for there the manufacture of iron is in its rudest original state: their anvils are large stones, their hammers rough heavy bits of iron. Clapperton, in his journey to Sackatoo, was surprised to find, in the possession of some Felatah, a cross of Malta, and to meet with men armed with swords that formerly belonged to that celebrated order. They had been brought from the Mediterranean. It is amusing to observe how some articles, of less dignity, have found their way to Central Africa. The Sultan of Sackatoo, Bello, a man of high character and intelligence, sent him dinner one day on pewter dishes that bore the London mark; and in the market at Kano (I believe it was,) a city of Haussa, half way to Sackatoo, he purchased an English cotton umbrella for three dollars.

Wherever the armour came from, it was in this array that our travellers, after much tedious and fatiguing ceremony, entered Kouka, which might be called the great object of their journey. It was almost a year since they left Tripoli; two months and a half since they left Mourzuk; and from the former place, they had come 1200 miles.

The Sheikh into whose presence they were slowly ushered with great form and etiquette, they found in a "small dark room, sitting on a carpet, plainly dressed in a blue tobe of Soudan and a shawl turban. Two negroes were on each side of him, armed with pistols, and on his carpet lay a brace of these instruments. Firearms were hanging in different parts of the room, presents from

the Bashaw and Mustapha L'Achmar, the Sultan of Fezzan, which are here considered as invaluable. His personal appearance was prepossessing, apparently not more than forty-five, with an expressive countenance, and a benevolent smile. We delivered our letter from the Bashaw. After he had read it, he enquired ‘what was our object in coming?’ We answered, ‘to see the country merely, and to give an account of its inhabitants, produce, and appearance, as our Sultan was desirous of knowing every part of the globe.’ His reply was, that ‘we were welcome, and whatever he could show us would give him pleasure; that he had ordered huts to be built for us in the town; that we might then go, accompanied by one of his people, to see them; and that when we were recovered from the fatigues of our long journey, he would be happy to see us.’ With this we took our leave.

“Our huts were little round buildings, placed within a wall (of clay) at no great distance from the Sheikh’s: the enclosure was quadrangular, and had several divisions formed by partitions of straw mats, where nests of huts were built, and occupied by the stranger merchants who accompanied the kafila. One of these divisions was assigned to us, and we crept into the shade of our earthy dwellings, not a little fatigued with our entre and presentation.”

In a few hours, they were again taken to the Sheikh, and carried the presents they had brought for him from England; in examining which he displayed great shrewdness. During the conversation, he showed evident satisfaction at their assurance that the King of England had heard of him and Bornou. “This,” said he, turning to one of his officers, “is in consequence of our defeating the Begharmies.” “Upon which, the chief who had most distinguished himself in these memorable battles, seating himself in front of us, demanded, ‘Did he ever hear of me?’ The immediate reply of ‘certainly,’ did wonders for our cause. Exclamations were general; and, ‘ah, then your king must be a great man!’ was re-echoed from every side.”

In El Kanemy they always found an intelligent and faithful friend, notwithstanding the many reports that were circulated among the ignorant and credulous people, to their disadvantage. It was rumoured, for instance, that they would build ships on the lake, return home, and bring more white people to overrun the

country. Alarm at strangers, so superior in arts and arms to themselves, was not to be wondered at. They could not comprehend how people should come so far, merely from curiosity; and the Moorish merchants, apprehensive of a rival commerce, encouraged these causes of distrust. But El Kanemy, though he might for a moment yield to the general persuasion, always listened to reason, was convinced, and never withdrew his protection or abated the kindness of his treatment. Their musical boxes, fire-arms, telescopes, rockets, Hillman's ingenious tools and works, their maps, books and papers, and descriptions of the modes and implements of war, and curiosities of their own country, excited his admiration, and continually elicited his natural goodness of feeling and sagacity. When they told him of cannon that would batter down the walls of cities, he inquired whether they had with them any thing like wild-fire, that might be thrown into a place and consume it; and was much disappointed when they answered that they had not. The Swiss Rans-des-vaches, played by the musical box, deeply affected him: "He covered his face with his hand, and listened in silence; and on one man near him breaking the charm with a loud exclamation, he struck him a blow which made all his followers tremble."

At Kouka our travellers made their principal abode, and thence visited various parts of the interior. It is one of the largest cities of Bornou, and stands about 15 miles from the lake Tchad. Angornou, the largest and most populous town of the empire, containing 30,000 inhabitants, is situated about 16 miles from Kouka, and two miles from Birnie, the residence of the Sultan. To the latter they went first; and were presented to the Sultan of Bornou. "He received us in an open space in front of the royal residence: we were kept at a considerable distance, while his people approached to within a hundred yards, passing first on horseback; and after dismounting, and prostrating themselves before him, they took their places on the ground in front, but with their backs to the royal person, which is the custom of the country. He was seated in a sort of cage of cane or wood, and through the railing looked upon the assembly, who formed a sort of semicircle before him. Nothing could be more absurd and grotesque than the figures who formed this court. Here was all the outward show of pomp and grandeur, without one particle of power: he

reigns and governs by the sufferance of the Sheikh ; and the better to answer his views, by making him popular with all parties, the Sultan is amused by indulging in all the folly and bigotry of the ancient Negro sovereigns. Large bellies and large heads are indispensable for those who serve at the court of Bornou; and those who unfortunately possess not the former by nature, or on whom lustiness will not be forced by cramming, supply the deficiency by wadding, which, as they sit on the horse, gives the belly the curious appearance of hanging over the pummel of the saddle. The head is enveloped in folds of muslin or linen of various colours, though mostly white, so as to deform it as much as possible, and make it appear to be completely on one side." These bellies and turbans are not much worse than the hoops and periwigs, that were, not long since, indispensable at the court of St. James. Indeed, they would seem to be derived from each other. "Nearly in front of the Sultan was an extempore declaimer, shouting forth the praises and pedigree of his master; and near him, one who bore the long wooden *sunfrum* (a trumpet about ten feet long) on which he ever and anon blew a blast, loud and unmusical. Nothing could be more ridiculous than the appearance of these people squatting down in their places, tottering under the weight and magnitude of their turbans and bellies, while their legs that appeared underneath, but ill accorded with the bulk of the other parts."

In the geography of Central Africa, the most remarkable feature is the great lake Tchad, which covers several thousand miles of country, and contains many inhabited islands.* To the west of it is the empire of Bornou; and to the west of Bornou, that of Haussa, of which Sackatoo is the capital. On the northern shores of the lake is the kingdom of Kanem; and on its southern, those of Begharmi and Loggun. A large river, called the Yeou, falls into it from the west; and from the south, another, called the

* "These islands are inhabited by the Biddoomah; who live by plundering on the main land, and carry off every thing they can pick up. Their habitations are three or four days' distant, towards the centre of the lake. The dread which the natives appear to have of these islanders, is almost equal to their fear of the Tuaricks; but the former are less rapacious and bloody in their visits. They sometimes plunder a village, and carry off the cattle in their canoes. No means are taken to put a stop to their depredations, even in Bornou, near the capital."

Shary, much more considerable. The inhabitants are numerous. Their prevailing colour is black; but there is a great variety of hue, from the mixture of different tribes and the effects of climate. Those of Kanem have handsomer and more regular forms and features than the rest. It is they who are now, in the frequent and sudden fluctuations of dominion that occur in those loosely constituted nations, masters and conquerors of Bornou. That central empire was formerly subdued and wrested from its Negro dynasty, by the Felatahs, a brave and hardy race of men from the south-west. But they had not possessed it long, when El Kanemy, with a handful of followers, rebelled, and, increasing his strength and forces with every victory, drove them back, and confined them within the limits of Haussa, where they still are masters. After this glorious success, preferring power to empty pomp, he declined the throne himself, but re-established the ancient Negro sovereigns; under cover of whose sacred name, he reigns as perpetual dictator. In consequence of these frequent inroads of whole tribes or nations upon each other, and the roving and unsettled character and habits of many of them, the population of Central Africa presents a jumbled and motley appearance. In Bornou, where those causes have oftenest occurred, it is particularly remarkable. Ten different languages, or dialects of the same language, are spoken in the empire. "The Shouas have brought with them the Arabic; and are divided into tribes, still bearing the names of some of the most formidable Bedouin hordes of Egypt. It is said they can muster 15,000 in the field mounted." The Begarmis are also found in great numbers; also Tuaricks and Tibboos; and Kanem-boos whom El Kanemy brought with him. These various foreign tribes constitute his armed force. The Bornou people, or the Negro nations of the country, are no warriors: they leave the cares of battle to others, and peaceably pass under the dominion of whoever succeeds in taking their country.

Government, in Central Africa, is absolute: laws arbitrary, and punishment summary. The murderer is handed over to the relations of the deceased, to be put to death with clubs; and thieves lose their hand, or are buried up to the neck in the ground, to be tormented by the flies and insects.

The towns are generally large and well built; with mud walls, thirty-five or forty feet high, and nearly twenty thick. "The

houses consist of several court-yards, between four walls, with apartments leading out of them for slaves; then a passage, and an inner court, leading to the habitations of the different wives, who have each a square space to themselves, enclosed by walls, and a handsome thatched hut. From thence, also, you ascend a wide staircase of five or six steps, leading to the apartments of the owner, which consist of two buildings like towers or turrets, with a terrace of communication between them, looking into the street, with a castellated window. The walls are made of reddish clay, as smooth as stucco, and the roofs most tastefully arched on the inside with branches, and thatched on the out with a grass known in Barbary by the name of *lidthur*. The horns of the gazelle and antelope serve as substitutes for nails or pegs. These are fixed in different parts of the walls, and on them hang the quivers, bows, spears and shields of the chief. A man of consequence will sometimes have four of these terraces and eight turrets, forming the faces of his mansion or domain, with all the apartments of his women within the space below. Not only those *en activité* (as the French would say,) but those on the superannuated list, are allowed habitations. Horses and other animals are usually allowed an enclosure near one of the court-yards forming the entrance. Dwellings, however, of this description are not common. Those generally used by the inhabitants are mere huts of straw, or huts of coarse mats made of grass that grows on the lake, or huts with circular mud walls. The latter are about eight feet in diameter inside, about the shape of a hay-stack, with a hole at the bottom to creep in at, and no windows." Water is their only beverage; their only utensils, earthen pots and wooden bowls. A small brass basin tinned is a present for a Sultan, and is used to drink out of. A large copper kettle will sell for a slave.

"The heat is excessive, but not uniform; from March to the end of June being the period when the sun has most power. At this season, about two hours after noon, the thermometer will rise sometimes to 105° and 107° ; and scorching and suffocating winds from the south and south-east prevail. The nights are dreadfully oppressive; the thermometer not falling much below 100° , until a few hours before day light; when 86° or 88° denote comparative freshness. Towards the middle of May, Bornou is visited by vio-

lent tempests of thunder and lightning and rain. Yet in such a dry state is the earth at this time, and so quickly is the water absorbed, that the inhabitants scarcely feel the inconvenience of the season. They now prepare the ground for their corn; and it is all in the earth before the end of June, when the lakes and rivers begin to overflow; and from the extreme flatness of the country, tracts of many miles are quickly converted into large lakes of water. Nearly constant rains now deluge the land, with cloudy, damp, and sultry weather." In October the winter commences, and the crops are got in. The air is milder and more fresh. Towards the beginning of January, the thermometer seldom will mount higher, at any part of the day, than 74° or 75° ; and, in the morning, descends to 58° or 60° .

The inhabitants are exceedingly abstemious and simple in their diet. Bread is not known; and but little wheat is therefore sown. Barley is cultivated in small quantities; and also rice. They have four kinds of beans in great abundance. But the grain most in use among them is a species of millet, upon which feed the people of all classes, as well as the animals. Salt they scarcely know the use of; and, when they can procure it, will hold it in their mouths like sugar. Maize, cotton, and indigo grow wild along the borders of the lake. Onions are to be procured near the great towns only, but no other vegetable. "The people indeed have nothing beyond the bare necessities of life; and are rich only in slaves, bullocks and horses." Their dress consists of one, two, or three large shirts, according to the wearer's means: a cap of dark blue is worn on the head by persons of rank. Others, and generally all, go bare headed, with their heads shaved. They are scrupulous Mussulmans, and less tolerant than the Arabs.

Their only implement of husbandry is an ill shaped hoe, which they rudely manufacture of iron brought from the Mandara mountains; and the labours of their wretched agriculture devolve, almost entirely, on women.

They seldom take more than two or three wives at a time; but divorce them as often as they please. The women are particularly cleanly; and have large mouths, thick lips, and high foreheads. They tattoo themselves.

The domestic animals are dogs, sheep, goats, cows, and herds of oxen beyond all calculation. The Shouaas on the banks of the

Tchad, have probably 20,000, near their different villages; and the shores of the great river Shary could furnish double that number. They also breed multitudes of horses, with which they furnish the Soudan market. The domestic fowl is common; game also is abundant. It consists of antelopes, gazelles, hares, partridges, grouse, wild ducks and geese, pelicans, guinea-fowl, and ostriches. The wild animals are lions, tiger-cats, leopards, hyenas, jackalls, civet cat, the fox, and hosts of monkeys of all sizes and colours; besides the elephant, the buffaloe, cameleopard, hippopotamus and crocodile. The beasts of burthen used by the inhabitants are the bullock and the ass. Upon these they ride, with their produce, to market. Camels are found in the possession of strangers only, and men of high distinction and office. The sheep has hair, and not wool.

They have no gold. Brass and copper are brought in small quantities from Barbary; and probably silver also. Iron they procure in the Mandara mountains; a very high chain, that runs from the north-west to the south-east, nine days' journey south of Kouka. In these mountains the river Shary seems to take its rise. They correspond very nearly, to the position given in ancient maps to the "Mountains of the Moon;" which had begun to be pronounced mountains *in* the moon, from not having been discovered or mentioned by modern travellers. Denham, in an interesting journey which he took to them, in company with a marauding expedition in search of slaves, which had nearly proved fatal to him, as it did to Boo Khaloom and many of his Arabs, describes them as being from 2,500 to 5,000 feet in height, and very bold and alpine in their features. We wish we had room to describe that excursion more fully: but we must defer it, as well as those to Loggun and along the northern shores of the lake. Clapperton's important and interesting journey to Sackatoo, which occupied seven months, we must also reserve for some other time. In this sketch, our object has been to give a brief account of their principal discoveries. But much remains that our limits do not allow us to notice. What our readers have here seen, will induce them to refer to the work itself, by a perusal of which they will be amply compensated. It is, to our minds, one of the most interesting that we have ever seen. The striking novelty of the details, their indubitable truth, the sufferings of the travellers

their long absence, and final return, give it the reality of history, with all the brilliant hues of fiction. Their narrative is a collection of instructive facts, which, in no instance, any attempt is made to pervert into theory; and the style and sentiments are, in general, worthy of the subject.

The Niger, the long sought Niger, they did not succeed in reaching. Clapperton was informed, at Sackatoo, that he was within five days' journey of it, at the point where Park was lost. They collected various accounts of it from the natives, and drew from them a map of its course: but from the confused and vague accounts of ignorant people, with whose languages they were but imperfectly acquainted, we cannot form a reasonable conjecture. As the Niger must, in its long course through different nations, assume various names, which have not yet been ascertained, enquirers may easily be led into error: On their arrival at the Yeou, the Arabs called it the Nile; which shows what reliance may be placed on their geographical knowledge. From what we have been able to collect, we should conjecture, that the Niger must either discharge itself into the ocean at the Bight of Benin, or through the wide mouth of the Congo, or into the Tchad, from the south, under the name of the Shary. That immense inland sea has probably no outlet, unless it be during the rainy season, when it overflows: and if it have one, it must be at its western end; where, as Denham, who had examined its other shores, was told, there is the dry but elevated bed of a river. In those countries, where evaporation is so great, the sands so arid and thirsty, and the season so long in which there falls no rain, many of the rivers, which are full and impetuous in winter, are perfectly dry at other times. Clapperton looked, from an eminence, for several miles along the dry bed of one, which was two hundred yards wide, and whose banks were thirty or forty feet high. This waste of waters will account for the smallness of the Shary, if we suppose that river to be the Niger. At its mouth it is about half a mile wide, deep, and flowing with a rapid current, even in the dry season; and discharges as great a body of water, perhaps, as the Niger could have preserved, during its long course of 2,000 miles, from the absorption and evaporation to which it would be subjected. Into what sea, or river, or lake the Tchad pours its superfluous waters, if indeed it have an outlet, we shall not pre-

tend, in the actual state of our information, to determine ; whether it be into some remote lake, or the Red Sea, or the Indian Ocean. It will probably be ascertained by Clapperton.

But we have led the intrepid explorers to the depths of Central Africa :—we must restore them to their friends and country.* On the 14th of September, 1824, they turned away from the banks of the Tchad, and moved on homewards, to retrace their steps across the desert. The sands they safely crossed : and on the 26th January, 1825, they arrived at Tripoli ; upwards of three years after their departure. During that time, they had penetrated further into Africa, and made the world better acquainted with its inhabitants, geography, and condition, than any other travellers that have lived to record their discoveries. The names of Clapperton, Denham, Oudney, Hillman, are now, and ever will be, almost as intimately associated with the idea of Africa, as that of Columbus with America.

* Oudney died on the expedition to Sackatoo ; and Lieutenant Toole, who had come almost unattended across the desert, to join them in Bornou, on that to the Shary and the southern shores of the lake.

The African Chief.

Some of our readers may perhaps recollect the story of the African Chieftain, published in the April number of the Repository, for 1825. We are peculiarly gratified to perceive, that William Cullen Bryant, Esq. the editor of the United States' Literary Gazette, and whose admirable genius for poetry is acknowledged both in this country and Europe, has done us the honour to perpetuate the memory of that unadorned statement of facts, by the following beautiful and pathetic stanzas :

Chained in the market place he stood,
A man of giant frame,
Amid the gathering multitude
That shrunk to hear his name.—
All stern of look and strong of limb,
His dark eye on the ground ;
And silently they gazed on him,
As on a lion bound.

Vainly, but well, that chief had fought,
 He was a captive now,
 Yet pride, that fortune humbles not,
 Was written on his brow ;
 The scars his dark broad bosom wore,
 Showed warrior true and brave :
 A prince among his tribe before,
 He could not be a slave.

Then to his conqueror he spake—
 “ My brother is a king ;
 Undo this necklace from my neck,
 And take this bracelet ring,
 And send me where my brother reigns,
 And I will fill thy hands
 With stores of ivory from the plains,
 And gold dust from the sands.”

“ Not for thy ivory or thy gold
 Will I unbind thy chain ;
 That bloody hand shall never hold
 The battle spear again.
 A price thy nation never gave,
 Shall yet be paid for thee ;
 For thou shalt be the Christian’s slave,
 In land beyond the sea.”

Then wept the warrior chief, and bade
 To shred his locks away ;
 And, one by one, each heavy braid
 Before the victor lay.
 Thick were the plaited locks, and long,
 And deftly hidden there
 Shone many a wedge of gold among
 The dark and crisped hair.

“ Look ! feast thy greedy eye with gold
 Long kept for sorest need,
 Take it—thou askest sums untold—
 And say that I am freed :
 Take it--my wife, the long, long day
 Weeps by the cocoa tree,
 And my young children leave their play.
 And ask in vain for me.”

“ I take thy gold—but I have made
 Thy fetters fast and strong,

And ween that by the cocoa shade
 Thy wife shall wait thee long."
 Strong was the agony that shook
 The captive's frame, to hear,
 And the proud meaning of his look
 Was changed to mortal fear.

His heart was broken—crazed his brain—
 At once his eye grew wild,
 He struggled fiercely with his chain,
 Whispered, and wept, and smiled ;
 Yet wore not long those fatal bands,
 And once, at shut of day,
 They drew him forth upon the sands,
 The foul hyena's prey.

8.

Contributions to the American Colonization Society, from 10th October, 1826, to 5th January, 1827, inclusive.

From Joseph Nourse, Esq. per the following, viz :

A. B a thank offering,	\$ 5 00
collections in Presbyterian church, Harrodsburg,	
Ky. by Wm. Nourse, of Mercer co. Ky.	13 20
do. in do. New Providence, Ky. per do.	11 56
	29 76
collections in Reformed Protestant Dutch church, Market street, New York, Rev. Doct. McMurray Pastor, per John Scofield, treasurer,	35 00
do. in Presbyterian church in Washington, Pa. per O. Jennings, Esq.	16 00
do. in do. Cross Roads, Pa. per do.	10 00
do. in Rev. Mr. Moreland's church, Versailles, Woodford co. Ky. per T. B. Blackburn, Samuel Wilson, and A. Muldrow, Esqrs.	18 00
do. at Lebanon, Conn.	10 00
do. at Westford, New York,	3 00
do. at Presbyterian church at Danville village, New York	4 57
do. in Presbyterian church at Hempstead, Rockland co. New York,	6 60
do. at Wantage, New Jersey, per Rev. E. Allen	10 82
do. in Lebanon congregation, of Rev. Thos. D. Baird, near Pittsburg, Pa.	6 00
do. in High Bridge church, Va. per Matthew Houston	7 00
<i>Carried forward</i>	\$ 156 76

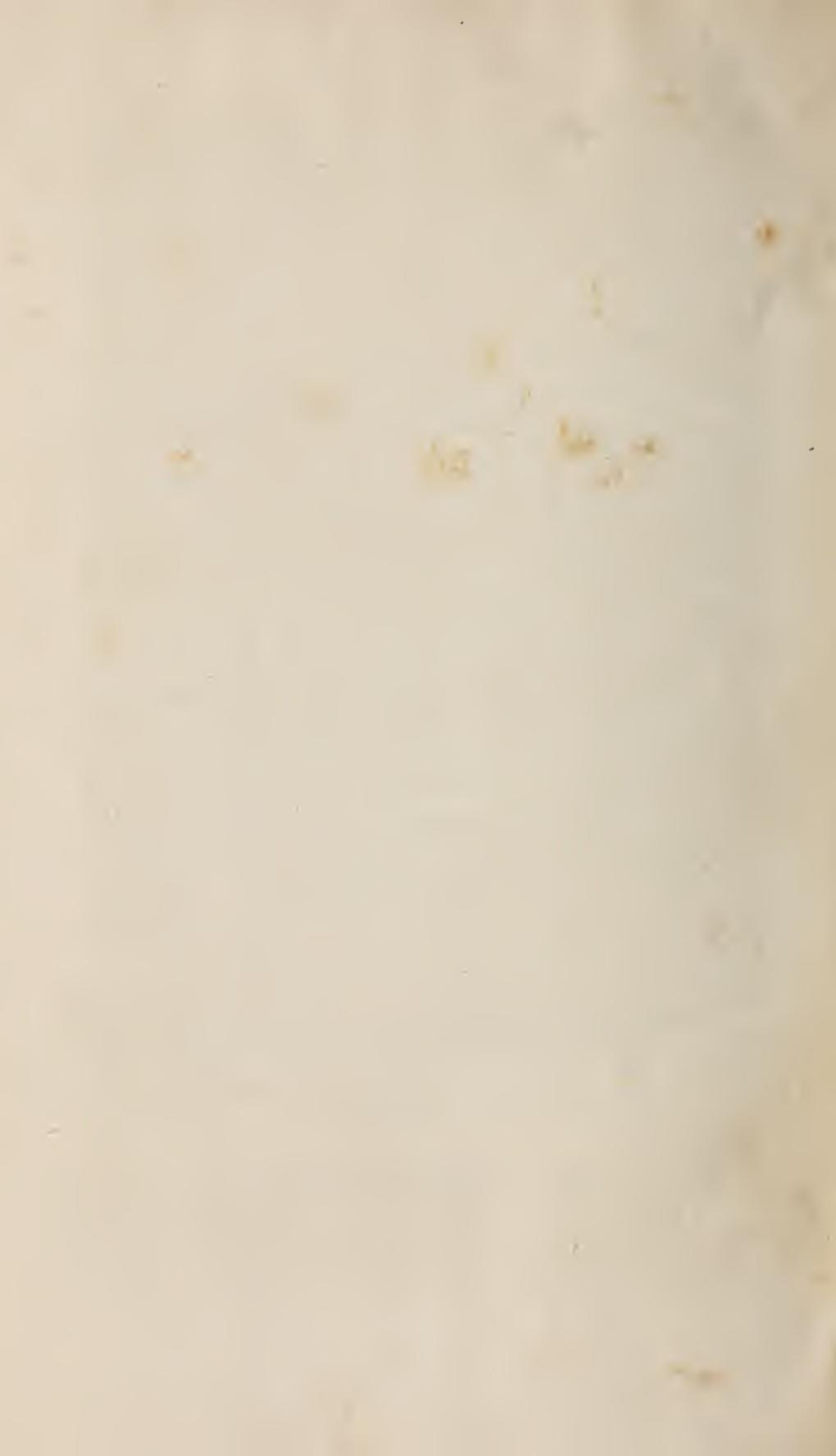
Brought forward, \$ 156 75

Collections in Presbyterian church of Mercer, Pa. per Jos. Smith, Esq.	10 00
do. in Brick church, under care of Doctor Spring, New York, per A. G. Phelps, Esq.	82 69
do. at Monroe, Clark co. Ohio, by Fr. West, per A. Bradley, Esq.	9 00
do. in Second Presbyterian church, Wilmington, Delaware, per S. Sappington, Esq.	17 00
do. by Rev. R. R. Gurley, in the Northern cities, viz:	
Received from Mr. Wm. Hyde, Portland, Maine, money for the Re- pository	12 00
from Rev. Daniel Waterbury, Franklin co. N. Y.	16 42
from the Auxiliary Colonization Society, Troy, N. Y.	30 00
from the Olive street Baptist church, New York city, a col- lection of	30 00
N. Marlboro', N. Y. collection on the 4th July, per J. C. Brigham	13 00
from the congregation in Plattsburg, N. Y. per Moses Chase	16 00
collection in North Dutch Church, Albany, New York, after a discourse by Rev. R. R. Gurley, Nov. 26, 1826	74 25
do. do. in Presbyterian church, Hudson, N. Y.	7 68
do. do. in Presbyterian church, Catskill, N. Y.	20 69
from Auxiliary Colonization Society, Hudson	30 00
from Auxiliary Colonization Society, N. Y.	50 00
from Sunday School, No. 23, N. Y. on 4th July	11 00
collection in Presbyterian church, Petersborough, N. Y.	5 42
collection in Presbyterian congregation, Bloomingrove, N. Y. by Rev. G. Arbuckle,	16 00
collection in Coventry, Conn.	11 25
from a young lady, Albany, N. Y.	4 00
from two Friends	2 00
From collections at Huntsville, Alabama, per Geo. Holton, Esq.	55 00
do. in Cabin John church, Montgomery county, Md.	3 81
Auxiliary Society of Rockingham, Va. per Isaac Hardesty, Esq.	30 00
do. of Albemarle, Va. per Rev. J. D. Paxton	22 00
do. of Powhatan, Va. per D. A. Penick, Esq.	50 00
do. Frederick co. Va. per Rev. Wm. Meade	78 75
do. Union Colonization Society at Wilmington, Del. per S. Sappington, Esq.	58 00
do. of Vermont, per J. Loomis, Esq. Treasurer	650 00
Donation by C. Whittlesey, New Orleans	1 00
by D. A. Sherman, Esq. of Chettango, New York	6 00

Carried forward 1,579 71

	Brought forward,	1,579 71
Donation by Rev. Ch. Wyckoff		6 00
by Robt. Munford, Esq. of Winnsboro', S. C.—his mite		5 00
by Jno. B. Carr, Esq. of Charlottesville, Va.		8 00
by Edward B. Littlefield, of Tennessee, (a slave holder)		
per Wm. J. Frierson		25 00
by Jno. Frierson, of do. by do.		10 00
by Thos. Fairfax, Esq. of Fairfax co. Va.		100 00
by B. B. Hopkins, of Madison co. Georgia		5 00
by Margaret McClelland, of Jonesboro', Tennessee		1 00
by Caroline Aikin, of do.		1 00
by a friend, of do.		1 00
Subscriptions to the Repository		115 80
Collections by David Hale, Esq. of Boston		121 70
Collections by Rev. J. S. Williamson, of Silver Spring, Penn. per		
Wm. Williamson, Esq.		5 46
Pennsylvania Society at Philadelphia, by Gerard Ralston, Esq. per		
remittance		600 00
Robert Ralston, Esq. of Philadelphia, a balance in his hands		42 00
Repository		31 50
Collections on 4th July last, in Washington, Mississippi, per Rev.		
Wm. Winans		20 50
Donation from Mount Pisgah Lodge, Green Castle, Penn.		5 00
Collections by Jno. French, in North Carolina and lower part of Vir-		
ginia		149 74
By the Auxiliary Society of Greenbriar co. Va.		7 00
do. of Washington co. Pa.		32 00
do. of Portage co. Ohio,		5 00
do. of Piqua, Miami co. Ohio		10 00
do. of New-Hampshire, per Hon. Saml. Bell,		250 00
do. of Troy, Miami co. Ohio,		10 75
do. of Lynchburg, Va.		100 00
do. of Greensboro, N. C.		10 00
do. of Wheeling, Va. per N. M'Kee, Esq.		114 00
Liberian Society of Essex co. Va.		30 00
Temple Lodge, Winthrop, Maine,		20 00
W. F. Turner, Esq. of Colchester, Va. contributed by the ladies		
of that place, for the purpose of constituting the pastor of		
the first Congregational Society, a member of the Coloniza-		
tional Society,		8 00
	<hr/>	<hr/>
	\$ 3,430 17	

☞ We invite the attention of our readers to the very able and interesting review of Denham and Clapperton, concluded in this number.



DATE DUE

I-7 v.2
African Repository and Colonial Journal
Princeton Theological Seminary-Speer Library



1 1012 00307 1943